

THE
Heavenly Footman;

OR,
A DESCRIPTION

OF THE
Man that gets to Heaven.

Together with
The WAY he RUNS in; the MARKS he GOES by;
And DIRECTIONS how to RUN so as to OBTAIN.

By JOHN BUNYAN.

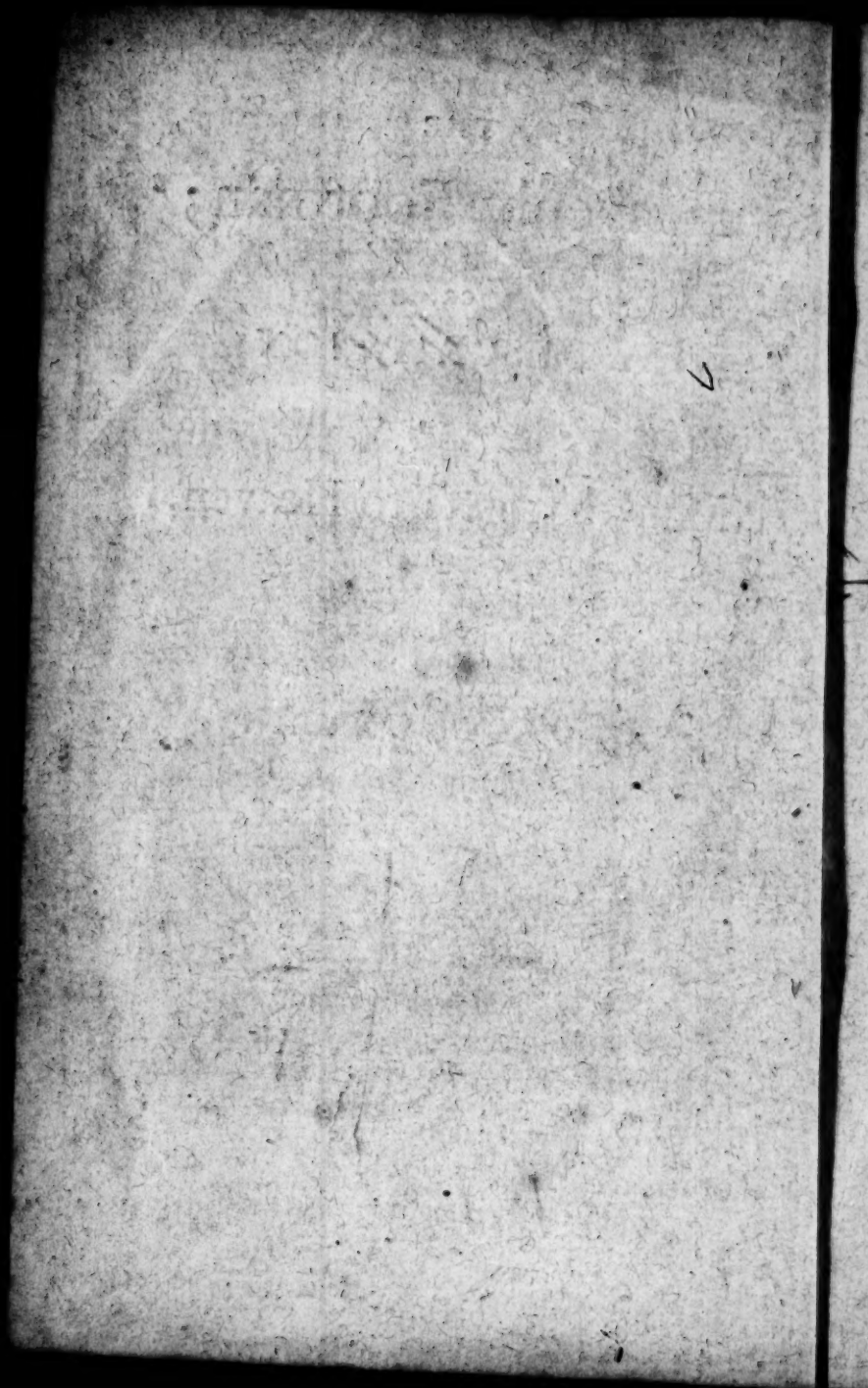
TO WHICH IS ADDED,
HIS LIFE AND DEATH;

AS ALSO
HIS LAST SERMON.

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THE

HEAVENLY FOOTMAN;

Or, a Description of

The MAN that gets to HEAVEN.

I Cor. ix. 24. *So run that ye may obtain.*

H EAVEN and happiness is that which every one desireth, insomuch that wicked Balaam could say,—‘ Let me die the death of the righteous, and let my last end be like his :’ yet for all this there are but very few that do obtain that ever to be desired glory, insomuch that many eminent professors dropt short of a welcome from God into this pleasant place. The apostle, therefore, because he did desire the salvation of the Corinthians, to whom he writes this epistle, layeth them

down in these words; such counsel which, if taken, would be for their help and advantage.

First, Not to be wicked, and sit still and wish for heaven, 'but to run for it.'

Secondly, Not to content themselves with every kind of running: but, saith he, 'So run that ye may obtain.' *Ecc. xii. Heb. xii.* As if he should say, Some, because they would not lose their souls, they begin to run betimes, they run apace, they run with patience, they run the right way, *Mat. xiv. 26. 1 Cor. iv. 13.* Do you so run. Some run from both father, mother, friends, and companions, and this that they may have the crown. Do you so run, *2 Cor. vi.* Some run thro' temptations, afflictions, good report, evil report, that they may win the pearl. Do you so run. 'So run that ye may obtain.'

These words are taken from men's running for a wager; a very apt similitude to set before the eyes of the saints of the Lord. 'Know ye not that they which run in a race, run all, but one obtains the prize? So run that ye may obtain.'

That is, do not only run, but be sure you win as well as run. 'So run that ye may obtain'

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that I shall shew you, in some measure, the scope of the words.

THE DOCTRINE IS THIS,

They that will have heaven, they must run for it; I say, they that will have heaven they must run for it. I beseech you to heed it well. Know ye not that they which run in a race, run all, but one obtaineth the prize? So run ye. The prize is heaven, and if you will have it, you must run for it. You have another scripture for this in the xiith of the Hebrews, the 1st, 2d, and 3d verses, 'Wherefore seeing also,' saith the apostle, 'that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run

with patience the race that is set before us.' And let us run, saith he.

Again, saith St. Paul, I so run not as uncertainly, so fight I, &c.

But, before I go any farther,

First, FLEEING.

Observe, that this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running; and therefore in the sixth of the *Hebrews* it is called a fleeing. 'That we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us.' *Mark*, 'Who have fled.' It is taken from the xxth of *Joshua*, concerning the man that was to flee to the city of refuge when the avenger of blood was hard at his heels to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for one's life. A running with all might and main, as we use to say. So run.

Second, PRESSING.

Secondly, This running in another place is called a *pressing*, *Pbil. iii. 14.* 'I 'press towards the mark;' which signifieth that they who will have heaven must not ~~sick~~ at any difficulties they meet with, but press, crowd, and thrust thro' all that may stand between heaven and their souls. So run.

Third, CONTINUING.

This running is called in another place a continuing in the way of life, *Col. i. 14.* 'If you continue in the faith grounded and 'settled, and be not moved away from the 'hope of the gospel of Christ.' Not to run a little now and then, by fits and starts, or half way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. 'So run that ye may obtain.' And the reasons for this point are these:

First, Because all or every one that runneth doth not obtain the prize; there be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. Ye know that all that run in a race do not obtain the victory; they all run, but one wins. And so it is here; *Luke xiii* 1 *Tim. ii.* 5. It is not every one that runneth, not every one that seeketh, nor every one that striveth for the mastery, that hath it. 'Tho' a 'man do strive for the mastery, saith Paul, 'yet he is not crowned unless he strive 'lawfully;' that is, unless he so run, and so strive, as to have God's approbation. What! Do you think that every heavy-heeled professor will have heaven? What! every lazy one? every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast heavenward as a snail creepeth on the ground? Nay there are some professors do not go on so fast in the way of God as a snail doth go on the wall, and yet these think that heaven and happiness is for them; but stay, there be many more that run than there be that obtain;

therefore he that will have heaven must run for it.

Secondly, Because you know that tho' a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth he doth do it that he may win the prize; but if he doth not obtain it, he doth lose his labour, spend his pains and time, and that to no purpose: I say, he getteth nothing. And, ah! how many such runners will there be found at the day of judgment; even multitudes that have run, yea, run so far as to come to heaven's gates and not be able to get any farther, but there stand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. 'Depart from me,' you come not here, you come too late, you run too lazily, the door is shut. 'When once the master of the house is risen up,' saith Christ, 'and hath shut the door, and ye begin to stand without and to knock saying, Lord, Lord, open to us, I will say, I know you not, depart,' &c. O sad will the state of those

be that run and miss; therefore if you will have heaven you must run for it, and so on that ye may obtain.

Thirdly, Because the way is long, (I speak metaphorically) and there is many a dirty step, many a high hill, much work to do, a wicked heart, world and devil to overcome: I say, there are many steps to be taken by those who intend to be saved, by running or walking in the steps of that faith of your father Abraham. Out of Egypt thou must go through the Red sea, thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise.

Fourthly, They that will go to heaven, they must run for it; because as the way is long, so the time in which they are to get to the end of it is very uncertain: the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest, *Prov. xxvii.* ~~It~~ Boast
'not thyself of to-morrow, for thou know-
'est not what a day may bring forth.' Do not say, I have time enough to get to heaven seven years hence: for I tell thee

the bell may toll for thee before seven days more be ended; and when death comes, away thou must go, whether thou art provided or not; and therefore look to it, make no delays; it is not good dallying with things of great concernment, as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need run for it.

Fifthly, They that will have heaven, they must run for it, because the devil, the law, sin, death, and hell, followeth them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, makes after that soul. 1 *Pet.* v. 8. 'The devil, your adversary, 'as a roaring lion, goeth about, seeking 'whom he may devour.' And I will assure you the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth, it can stretch it-

self farther than you are aware of; and as the Angel said to Lot, *Gen. xix.* 'Take heed, look not behind thee, neither tarry thou in all the plain (that is, any where between this and heaven) lest thou be consumed;' so say I to thee, Take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven must run for it.

Sixthly, They that will go to heaven must run for it, because 'perchance the gates of heaven may be shut shortly.' Sometimes sinners have not heaven's gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy that all the men in the world, nor all the angels in heaven are not able to open them, *Rev. iii. 7.* 'I shut, and no man can open,' saith Christ. And now if thou shouldst come but one quarter of an hour too late, I tell thee it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till

the gate of mercy be quite shut; or to run so lazily that they be shut before thou get within them. What! to be shut out? What! out of heaven? Sinner, rather than lose it, run for it, yea, and so run that thou mayest obtain.

Lastly, Because if thou lose, thou lovest all; thou lovest soul, God, Christ, heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt, and reproach that either God, Christ, saints, the world, sin, the devil, and all can lay upon thee, *Luke* xiv. 28, 29, 30, &c. As Christ saith of the foolish builder, so will I say of thee, if thou be such a one that runs and missest; I say, even all that go by will begin to mock at thee, saying,  This man began to run well, but 'was not able to finish.' But more of this anon.

Quest. But how should a poor soul do to run? For this very thing is that which afflicteth me sore, (as you say) to think that I may run, and yet fall short. Methinks to fall short at last, O it fears me greatly! Pray tell me, therefore, how I should run.

Ans. That thou mayest indeed be satisfied in this particular, consider these following things.

THE FIRST DIRECTION.

If thou would'st so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither: for it is a vain thing to think that ever thou shalt have the prize, though thou runnest ever so fast, unless thou art in the way that leads to it. Set the case that there should be a man in London that was to run to York for a wager; now tho' he run never so swiftly, yet if he run full south, he might quickly run himself out of breath, and be never the nearer the prize, but rather the farther off. Just so is it here, it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is great running to and fro, some this way and some that way, yet it is

to be feared most of them are out of the way; and then, though they run as swift as the eagle can fly, they are benefited nothing at all.

Here one runs a Quacking, another a Ranting; one again after the Baptism, and another after the Independency: here's one for Free-will, and another for Presbytery, and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

If thou now say, which is the way? I tell thee it is Christ the Son of Mary, the Son of God. Jesus saith, *John* xiv. 6, 'I am the way, the truth, and the life; no man cometh to the father but by me.' So then thy business is (if thou wouldest have salvation) to see if Christ be thine, with all his benefits; whether he hath covered thee with his righteousness, whether he hath shewed thee that thy sins are washed away with his heart's-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him to conform thee to him; that is such faith as to conclude that thou art

righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think that thou art in the way upon too slight grounds: for if thou miss the way, thou wilt miss of the prize, and if thou miss of that, I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

But I have treated more largely on this in my Book of the Two Covenants, and therefore shall pass it now; only I beseech thee to have a care of thy soul, and, that thou mayest so do, take this counsel.



Mistrust thine own strength, and throw it away; down on thy knees in prayer to the Lord for the spirit of truth; search his word for direction; flee Seducers' company; keep company with the soundest Christians, that have most experience of Christ; and be sure thou have a care of Quakers, Ranters, Free-willers; also do not have too much company with some Anabaptists, though I go under that name myself. I tell thee this is a serious mat-

ter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing, and of thy too light regard of it, doth even make my heart ake whilst I am writing to thee. The Lord teach thee the way by his spirit, and then I am sure thou wilt know it. So run.

Only by the way let me bid thee have a care of two things, and so I shall pass to the next thing.

First, Have a care of relying on the outward obedience to any of God's commands, or thinking thyself ever the better in the sight of God for that.

Secondly, Take heed of fetching peace for thy soul from an inherent righteousness. But if thou canst believe that 'as thou art a sinner, so thou art justified freely by the love of God, thro' the redemption that is in Christ;' and that God for Christ's sake hath forgiven thee, not because he saw any thing done, or to be done, in or by thee, to move him thereunto to do it; for that's the right way, the Lord put thee into it, and keep thee in it.

THE SECOND DIRECTION.

As thou shouldst get into the way, so thou shouldst also be much in studying and musing on the way. You know men that would be expert in any thing, they are usually much in studying of that thing, and so likewise it is with those who quickly grow expert in any way; this therefore thou shouldst do: let thy study be much exercised about Christ, who is the way; what he is, what he hath done, and why he is what he is, and why he hath done what he hath done; as why 'he took upon him the form of a servant,' *Phil. ii.* 'Why he was made in the likeness of men, why he cried, why he died, why he bore the sins of the world,' *2 Cor. v. 21.*; why he was made sin, and why he was made righteousness; why he is in heaven in the nature of man, and what he doth there? Be much in musing of these things; be thinking also of these places which thou must not come near, but leave some on this hand and some on that hand; as it is with those that travel

into other countries, they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing: thus therefore thou must do, Avoid such things which are expressly forbidden in the word of God, *Prov. v.* 'Withdraw thy foot far from her, and come not nigh the door of her house, for her steps take hold of hell, going down to the chambers of death,' *Prov. vii.* 'And so of every thing that is not in the way, have a care of it; that thou go not by it; come not near it, have nothing to do with it. So run.

THE THIRD DIRECTION.

Not only thus, but, in the next place, thou must strip thyself of those things that may hang upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they

do not use to incumber themselves, or carry those things about them, that may be an hindrance to them in their running, *1 Cor. ix. 15.* 'Every man that striveth for the mastery, is temperate in all things.' That is, he layeth aside every thing that would be any wise a disadvantage to him; as saith the apostle, *Heb. xii. 1.* 'Let us lay aside every weight, and the sin, that doth so easily beset us, and let us run with patience the race that is set before us.' It is but a vain thing to talk of going to heaven, if thou let thy heart be incumbered with some things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and great lumpish shoes on his feet? So it is here, thou talkest of going to heaven, and yet fillest thy pocket with stones, (i. e.) fillest thy heart with this world, let'st that hang on thy shoulders, with its profits and pleasures: alas, alas, thou art widely mistaken; if thou intend to win thou must strip, that thou must lay aside every weight, thou must be temperate in all things. Thou must so run.

THE FOURTH DIRECTION.

Beware of bye-paths, take heed thou dost not turn into these lines which lead out of the way. There are crooked paths in which men go astray; paths that lead to death and damnation, but take heed of all those, *Isa.* lix. 8, *Prov.* iii. 17, *Prov.* vii. 25. Some of them are dangerous because of practice, some because of opinion; but mind them not, mind the path before thee, look right before thee, turn neither to the right hand nor the left, but let thine eyes look on, even right before thee, *Prov.* iv. 26, 27. 'Ponder the paths of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left. Remove thy foot far from evil.' This counsel being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Tho' the way to heaven be but one, yet there are many crooked lanes and by-paths shoot down

upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those bye-paths are the most beaten, most travellers go those ways ; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reason of these. Yet nevertheless it is in this case, as it was with the harlot of Jericho, *Josb. i. 28* ; she had one scarlet thread tied in her window, by which her house was known ; so it is here, ‘ the scarlet streams of Christ’s blood run throughout the way to the kingdom of heaven ;’ therefore mind that, see if thou do find the besprinkling of the blood of Christ in the way, and if thou do, “ be of good cheer, thou art in the right way ;” but have a care thou beguile not thyself with fancy, for then thou may’st light into any lane or way ; but that thou may’st not be mistaken, consider, though it seem never so pleasant, yet if thou do not find that in the middle of the road, there is written with “ the heart blood of Christ, that he came into the world to save sinners, and that we are justified, though we are ungodly ;”

shun that way; for this it is which the apostle meaneth when he saith, "We
 " have boldness to enter into the holiest
 " by the blood of Jesus, by a new and
 " living way which he hath consecrated
 " for us, thro' the veil, that is to say, his
 " flesh." How easy a matter is it in this
 our day, for the devil to be too cunning
 for poor souls, by calling his bye-paths
 the way to the kingdom? If such an opi-
 nion or fancy be but cried up, by one or
 more, the inscription being set upon it
 by the devil [This is the way of God],
 how speedily, greedily, and by heaps do
 poor simple souls throw away themselves
 upon it; especially if it be daubed over
 with a few external acts of morality, if so
 good? But this is because men do not
 know painted bye-paths from the plain
 way to the kingdom of heaven. They
 have not yet learned the true Christ, and
 what his righteousness is; "neither have
 " they a sense of their own insufficiency,"
 but are bold, proud, presumptuous, self-
 conceited. And therefore,

THE FIFTH DIRECTION.

Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest haply, through their too much gazing with their eyes after other things, they may in the mean time stumble, and catch a fall. The very same case is this, if thou gaze and stare after every opinion and way that comes into the world ; also if thou by prying over much into God's secret decrees, or let thy heart too much entertain questions about some nice, foolish curiosities, thou may'st stumble and fall, as many hundreds in England have done, both in Ranting and Quakery, to their own eternal overthrow, without the marvellous operation of God's grace be suddenly stretched forth, to bring them back again. Take heed therefore ; follow not that proud and lofty spirit, that, devil-like, cannot be content with his

own station. David was of an excellent spirit, where he saith, *Psal.* cxxxi. 1, 2
 “ Lord, my heart is not haughty, nor mine
 “ eyes lofty, neither do I exercise myself
 “ in great matters, or things too high for
 “ me. Surely I have behaved and quieted
 “ myself as a child that is weaned of his
 “ mother : my soul is even as a weaned
 “ child.” Do thou so run.

THE SIXTH DIRECTION.

Take heed that you have not an ear open to every one that calleth after you, as you are in your journey. Men that run, you know, if any do call after them, saying, I would speak with you, or go not too fast, and you shall have my company with you ; if they run for some great matter they use to say, alas, I cannot stay, I am in haste, pray talk not to me now ; neither can I stay for you, I am now running for a wager : If I win, I am made ; if I lose, I am undone, and therefore hinder me not. Thus wise are men when they run for corruptible things, and thus

shouldest thou do ; and thou hast more cause to do so than they, forasmuch as they run but for things that last not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou shalt have a new call after thee, even the devil, sin, this world, vain company, pleasures, profits, esteem among men, ease, pomp, pride, together with an innumerable company of such companions ; one crying, stay for me ; the other saying, do not leave me behind ; a third saying, and take me along with you. What will you go, saith the devil, without your sins, pleasures, and profits—are you so hasty ? Can you not stay and take these along with you ? Will you leave your friends and companions behind you ? Can you not do as your neighbours do, carry the world, sin, lust, pleasure, profit, esteem among men, along with you ? Have a care thou does not let thy ear now be open to the tempting, enticing, alluring, and soul-entangling flatteries of such sink-souls as these are. ‘ My son,’ saith Solomon, ‘ if ‘ finners entice thee, consent thou not,’ *Prov. i. 11.*

* You know what it cost the young man

which Solomon speaks of in the 7th of the *Proverbs*, that was enticed by a Harlot.

"With much fair speech she won him,
 "and caused him to yield, with the flatter-
 "ing of her lips she forced him, till he
 "went after her as an ox goeth to the
 "slaughter, or as a fool to the correction
 "of the stocks," even so far, "till the dart
 "struck through his liver, and knew not
 "that it was for his life. Harken unto
 "me now therefore," saith he, "O ye
 "children, and attend to the words of my
 "mouth, let not thine heart decline to
 "her ways, go not astray in her paths, for
 "she hath cast down many wounded,
 "yea, many strong men have been slain
 "(that is kept out of heaven) by her;
 "her house is the way to hell, going
 "down to the chambers of Death."

Soul, take this counsel, and say, Satan,
 sin, lust, pleasure, profit, pride, friends,
 companions, and every thing else, "let
 "me alone, come not nigh me, for I am
 "running for heaven, for my soul, for
 "God, for Christ, from hell, and ever-
 "lasting damnation;" if I win, I win all;
 and if I lose, I lose all; let me alone, for
 I will not hear. So run.

THE SEVENTH DIRECTION.

In the next place, be not daunted tho' thou meetest with never so many discouragements in thy journey thither; that man that is resolved for heaven, "If Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements," saying, thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thou art lazy, with an hundred other suggestions; and thus it was with David where he saith, *Psal.* xxvii. 13, 14, 'I had fainted unless I had believed to see the loving kindness of the Lord, in the land of the living.' As if he should say, the devil did so rage, and my heart was so base, that had I judged according to my own sense and feeling, I had been absolutely distracted, but I trusted to Christ in the promise, and looked that God would be as good as his promise, in having mercy upon me, an unworthy sinner; and this

is that which encouraged me, and kept me from fainting. And thus must thou do when Satan, or the law of thine own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; ' then thou must ' encourage thyself with the freeness of ' the promises, the tender-heartedness of ' Christ, the merits of his blood, the ' freeness of his invitations, to come in, ' the greatness of the sin of others that ' have been pardoned, and that the same ' God, through the same Christ, holdeth ' forth the same grace as free as ever." If these be not thy meditations thou wilt draw very heavily in the way to heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore I say, take heart in thy journey, and say to them that seek thy destruction, ' rejoice not against me, O my enemy, ' for when I fall I shall rise; when I sit in ' darkness, the Lord shall be a light unto ' me.' *Micah vii. 8.* So run.

THE EIGHTH DIRECTION.

Take heed of being offended at the cross that thou must go by before thou come to heaven. You must understand (as I have already touched) that there is no man that goeth to heaven but he must go by the cross: 'the cross is the standing way-mark, by which all they that go to glory must pass by.'

'We must through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Christ Jesus shall suffer persecution,' *Acts* xiv. 22, *2 Tim.* iii. 12. If thou art in thy way to the kingdom, my life for thine thou wilt come at the cross shortly (the Lord grant thee thou dost not shrink it at it so, as to turn thee back again.) 'If any man will come after me, (saith Christ) let him deny himself, and take up his cross daily and follow me,' *Luke* ix. 23. The cross stands, and hath stood from the beginning as a way-mark to the kingdom of heaven. You know if one ask you the

way to such a place, you for the better direction do not only say, this is the way, but then also say, you must go by such a gate, by such a stile, such a bush, tree, bridge, or such like; why, so it is here, art thou inquiring the way to heaven? Why, I tell thee, Christ is the way; into him thou must get, into his righteousness to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

HOW THOU MAYEST KNOW THE CROSS,
BY THESE SIX THINGS.

1. It's known in the doctrine of justification. 2. In the doctrine of mortification. 3. In the doctrine of perseverance. 4. In self-denial. 5. Patience. 6. Communion with poor saints.

First, In the doctrine of justification, there is a great deal of the cross in that;

a man is forced to suffer the destruction of his own righteousness, for the righteousness of another. This is no easy matter for a man to do, I assure you it stretcheth every vein in his heart before he will be brought to yield to it. 'What, for a man
 'to deny, reject, abhor, and throw away
 'all his prayers, tears, alms, keeping of
 'Sabbath, hearing, reading, with the rest,'
 in the point of justification, and to count them accursed, and to 'be willing, in the
 'very midst of the sense of his sins, to
 'throw himself wholly upon the righteousness and obedience of another man,
 'abhorring his own, counting it as deadly
 'sin, as the open breach of the law;' I say to do this indeed and in truth, is the biggest piece of the cross, and therefore Paul called this a suffering; where he saith, 'And I have suffered the loss of
 'all things,' *Phil. iii.* (which principally was his righteousness) 'that I might win
 'Christ, and be found in him, not having
 'but rejecting) my own righteousness.' That's the first.

Secondly, In the doctrine of mortification is also much of the cross. Is it no-

thing for a man to lay hands on his vile
 opinions, on his vile sins, of his bosom-
 sins, of his beloved, pleasant darling sins,
 that stick as close to him as the flesh
 sticks to the bones ? What, to lose all
 these brave things that my eyes behold,
 for that which I never saw with my eyes ?
 What, to lose my pride, my covetousness,
 my vain company, sports and pleasures,
 and the rest ? I tell you this is no easy
 matter, if it were, what need all these
 prayers, sighs, watchings ? What need we
 be so backward to it ? Nay, do you not
 see, that some men before they will set
 about this work, they will even venture
 the loss of their souls, heaven, God,
 Christ, and all ? What means else all these
 delays and put offs, saying, stay a little
 longer, I am loath to leave my sins while
 I am so young, and in health. Again,
 What is the reason else that others do it
 so by the halves, coldly and seldom, not-
 withstanding they are convinced over and
 over ; nay, and also promise to amend,
 and yet all's in vain. I will assure you,
 ' to cut off right hands, and to pluck out
 ' right eyes, is no pleasure to the flesh.'

Thirdly, the doctrine of perseverance is all cross to the flesh, which is not only to begin, but for to hold out, not only to bid fair, and to say, Would I had heaven ! but so to know Christ, to put on Christ, and walk with Christ, so as to come to heaven. ' Indeed it's no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin ; O but it is a very great matter to continue with God's approbation.' *Numb. xiv. 24.* ' My servant Caleb,' saith God, ' is a man of another spirit, he hath followed me,' (followed me always, he hath continually followed me) ' fully, he shall possess the land.' Almost all the many thousands of the children of Israel, in their generation, fell short of perseverance, when they walked from Egypt towards the land of Canaan. Indeed they went to work at first pretty willingly, but they were very shortwinded, they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile

or two ; O but to hold out for a hundred, for a thousand, for ten thousand miles, that man that doth this he must look to meet with a cross, pain, and weariness to the flesh, especially if as he goeth he meeteth with briers and quagmires, and other incumbrances, that maketh his journey so much the more painful.

Nay, do you not see with your eyes daily, that perseverance is a very great part of the cross, why else do men so soon grow weary ? I could point out many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, and four (some more and some less) years, they have been beat out of wind, have taken up their lodging and rest before they have got half way to heaven, some in this, and some in that sin, and have secretly, nay, sometimes openly said, that the way is too strait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And so likewise of the other three, viz. patience, self-denial, communion, and communication with and to the poor saints : how hard are these things !

it is an easy matter to deny another man, but it is not so easy to deny one's self; to deny myself out of love to God, to his gospel, to his saints, of this advantage, and of that gain, nay, of that which otherwise I might lawfully do, were it not for offending them. That scripture is but seldom read, and seldomer put in practice, which saith, 'I will eat no flesh while the world standeth, if it make my brother to offend,' *1 Cor. viii. 13.* Again, 'We that are strong ought to bear the infirmities of the weak, and not please ourselves,' *Rom. xvi. 1.* But how forward, how hastily, how peevish and self resolved are the generality of the professors at this day? Also how little considering the poor, unless it be to say, Be thou warmed and filled? But to give is a seldom work; also especially to give to any poor; I tell you all things are cross to flesh and blood; and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a starting horse, that is rid without a curbing bridle, ready to start at every

thing that is offensive to him ; yea, and ready to run away too, do what the rider can.

It is the cross which keepeth those that are kept from heaven. I am persuaded were it not for the cross, where we have one professor, we should have twenty ; but this cross, that is it which spoileth all.

Some men, as I said before, when they come at the cross, then they can go no farther, but back again to their sins they must go. Others they stumble at it, and break their necks ; others again when they see the cross is approaching, they turn aside to the left hand, or to the right hand, and so think to get to heaven another way, but they will be deceived ; ' For all that ' will live godly in Christ Jesus, shall ' (mark) be sure to suffer persecution, ' 2 Tim. iii. 12. There are but few when they come at the cross cry, Welcome cross, as some of the martyrs did to the stake they were burned at. Therefore if thou meet with the cross in thy journey, in what manner soever it be, be not daunted, and say, Alas ! what shall

I do now? But rather take courage, knowing that by the cross is the way to the kingdom. Can a man believe in Christ, and not to be hated by the devil? Can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue? Can darkness agree with light? Or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet? Did you never read, that the dragon persecuted the woman? *Rev. xii.* And that Christ saith, 'In the world ye shall have tribulations,' *John xvi. 30.*

THE NINTH DIRECTION.

Beg of God that he would do these two things for thee: First, Enlighten thine understanding; and secondly, I flame thy will. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

One of the great reasons why men and women do so little regard the other world

is, because they see so little of it ; and the reason why they see so little of it is, because they have their understandings darkened ; and therefore saith Paul, ‘ Do not
 ‘ you believers walk as do oth-r Gentiles,
 ‘ even in the vanity of their minds, hav-
 ‘ ing their understandings darkened, be-
 ‘ ing alienated from the life of God thro’
 ‘ the ignorance (or foolishness) that is in
 ‘ them, because of the blindness of their
 ‘ heart,’ *Eph. iv. 17, 18.* Walk not as
 those, run not with them ; alas ! poor
 souls, they have their understandings dar-
 kened, their hearts blinded, and that is the
 reason they have such low thoughts of the
 Lord Jesus Christ, and the salvation of their
 souls. For when men do come to see the
 things of another world, what a God,
 what a Christ, what a heaven, and what
 an eternal glory there is to be enjoyed ;
 also when they see that it is possible for
 them to have a share in it, I tell you it will
 make them run through thick and thin
 to enjoy it ; Moses having a sight of this
 because his understanding was enlightened,
Heb. xi. 24, 25, 26, 27. ‘ He feared not
 – ‘ the wrath of the king, but chose rather to

suffer afflictions with the people of
 God, than to enjoy the pleasures of sin
 for a season. He refused to be called
 the son of the king's daughter; ac-
 counting it wonderful riches to be counted
 worthy of so much as to suffer for Christ
 with the poor despised saints; and that
 was, because he saw him who was invisi-
 ble, and had respect unto the recompense
 of reward. And this is that which the
 apostle usually prayeth for in his epistles
 for the saints, namely, *Eph. i. 18.* 'That
 they might know what is the hope of
 God's calling, and the riches of the
 glory of his inheritance in the saints.
 And that they might be able to compre-
 hend with all the saints, what is the
 breadth, and length, and depth, and
 height, and to know the love of Christ,
 which passeth knowledge,' *Eph. iii. 18,*
19. Pray therefore, that God would en-
 lighten thy understanding, that will be
 a very great help unto thee. It will
 make thee endure many a hard brunt for
 Christ; as Paul saith, 'After you were
 illuminated, ye endured a great fight of
 afflictions. You took joyfully the spoil-

ing of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance,' *Heb. x. 33, 34, 35, 36.* If there be never such a rare jewel lie just in a man's way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees it not. Why so it is here, though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding opened or enlightened to see, thou wilt not regard at all; therefore cry to the Lord for enlightening grace, and say, Lord, open my blind eyes; Lord, take the veil off my dark heart, shew me the things of the other world; and let me see the sweetness, glory, and excellency of them, for Christ his sake. This is the first.

THE SECOND DIRECTION.

Cry to God that he would inflame thy will also with the things of the other world; for when a man's will is fully set to do such or such a thing, then it must be a

very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolvedly to go up to Jerusalem, (though it was signified to him before what he should there suffer) he was not daunted at all; nay, saith he, 'I am ready, (or willing) not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus,' *Acts xxi. 11, 12, 13.* His will was inflamed with love to Christ, and therefore all the persuasions that could be used wrought nothing at all.

Your self-willed people nobody knows what to do with them; we use to say, He will have his own will, do all what you can. Indeed to have such a will for heaven is an admirable advantage to a man that undertaketh the race thither; a man that is resolved and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it, or, I will lose my life; 'tho' he kill me, yet will I trust in him, *Job xiii. 5.* I will not let thee go except thou blest me, *Gen. xxxii. 26.* I will, I will, I will. O this blessed

inflamed Will for heaven? What is like it? If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil.

First, The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and fagot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoneings, starving, nakedness, &c. *Heb. xi. Rom. viii. 37*, and in all these things they were more than conquerors, thro' him that loved them; who had also made them willing in the day of his power.

Secondly, See again on the other side, the children of the devil, because they are not willing, how many shifts, and starting holes will they have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith ano-

ther, will stay till I am older, till I am got a little aforehand in the world, till I have done this, and that, and the other business. But, alas ! the thing is, they are not willing ; for were they but soundly willing, these, and a thousand such as these, would hold them no faster than the cords held Samson, when he broke them like burnt flax, *Judg. xv. 14.* I tell you, THE WILL IS ALL ; that's one of the chief things which turns the wheel either backwards or forwards ; and God knoweth that full well, and so likewise doth the devil, and therefore they both endeavour very much to strengthen the will of their servants : God, he is for making of his a willing people to serve him ; and the devil, he doth what he can to possess the will and affection of those that are his, with love to sin ; and therefore when Christ comes close to the matter, indeed, saith he, you will not come to me--' How often would I have gathered you as a hen gathereth her chickens, but ye would not,' *Luke xiii. 34.* The devil had possessed their wills ; and so long as he was sure enough of them. O therefore cry hard to God to inflame thy will for heaven and Christ. They will, I say, if that

be rightly set for heaven, thou wilt not be beat off with discouragements: and this was the reason, that when Jacob wrestled with the angel, though he lost a limb, as it were; and the hollow of his thigh was put out of joint as he wrestled with him, yet, saith he, 'I will not (mark, I will not) let thee go, except thou bless me,' *Gen. xxxii. 24, 25*. Get thy will tipt with the heavenly grace and resolution against all discouragements, and then thou goest full speed for heaven: but if thou faulter in thy WILL, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at last. The Lord give a WILL and courage.

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way. But because I would have thee think of them, take all in short in this little bit of paper.

First, Get into the way. 2. Then study on it. 3. Then strip, and lay aside every thing that would hinder. 4. Beware of bye-paths. 5. Do not gaze and stare too

much about thee, and be sure to ponder the path of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil, for all these will hinder thy journey if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the cross. And, 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a prosperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of spurs to prick on thy lumpish heart in this rich voyage.

THE FIRST MOTIVE.

Consider there is no way but this, thou must either win or lose: If thou winnest, then heaven, God, Christ, glory, ease, peace, life, yea, life eternal is thine; thou must be made equal to the angels in heaven, thou shalt sorrow no more, sigh no more, feel no more pain; thou shalt be

out of the reach of sin, hell, death, the devil, the grave, and whatever else may endeavour thy hurt: But contrariwise, and if thou lose, then thy loss is heaven, glory, God, Christ, ease, peace, and whatever else which tendeth to make eternity comfortable to the saints; besides, thou procurest eternal death, sorrow, pain, blackness and darkness, fellowship with devils, together with the everlasting damnation of thy own soul.

THE SECOND MOTIVE.

Consider that this devil, this hell, death, and damnation followeth after thee as hard as they can drive, and have their commission so to do by this law, against which thou hast sinned, and therefore for the Lord's sake make haste.

THE THIRD MOTIVE.

If they seize upon thee before thou get to the city of refuge, they will put an e-

verlasting stop to thy journey. This also cries, Run for it.

THE FOURTH MOTIVE.

Know also, that now heaven-gates, the heart of Christ, with his arms, are wide open, to receive thee. O methinks that this consideration, that the devil followeth after to destroy, and that Christ standeth open armed to receive, should make thee reach out and fly with all haste and speed. And therefore,

THE FIFTH MOTIVE.

Keep thine eye upon the prize, be sure that thy eyes be continually upon the profit thou art like to get. The reason why men are apt to faint in their race to heaven, it lyeth chiefly in either of these two things.

First, They do not seriously consider the worth of the prize; or else if they do, they are afraid it is too good for them;

But most lose heaven for want of considering the price and the worth of it. And therefore, that thou may'st not do the like, keep thy eye much upon the excellency, the sweetness, the beauty, the comfort, the peace that is to be had there by those that win the prize. This is that which made the apostle run through any thing; good report, evil report, persecution, affliction, hunger, nakedness, peril by sea, and peril by land, bonds and imprisonments: also it made others endure to be stoned, sawn asunder, to have their eyes bored out with augurs, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beasts, burned at the stake, whipt at posts, and a thousand other fearful torments, while they looked not at the things that are seen, (as the things of this world), but at the things that are not seen: for the things that are seen are temporal, but the things that are not seen are eternal, 2 *Cor.* iv. 18. O this word ETERNAL, that was it which made them when they might have had deliverance, they would not accept

of it, *Rom. xi. 35.* For they knew in the world to come they should have a better resurrection.

Secondly, And do not let the thoughts of the rareness of the place make thee say in thy heart, this is too good for me ; for I tell thee, heaven is prepared for whosoever will accept of it, and they will be entertained with hearty good welcome : Consider therefore, that as bad as thou have got thither ; thither went scrubbed beggarly Lazarus, &c. nay, it is prepared for the poor ; ' Hearken my beloved brethren, saith James, (take notice of it) hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom ? *James ii. 5.* Therefore take heart and run man.

THE SIXTH MOTIVE.

Think much of them that are gone before. First, How readily they got into the kingdom. Secondly, How safe they are in the arms of Jesus ; would they be here again for a thousand worlds ? Or if they were, would they be afraid that

God would not make them welcome?
 Thirdly, What they would judge of thee,
 if they knew thy heart began to fail thee
 in thy journey, or thy sins began to allure
 thee, or to persuade thee to stop thy race?
 would they not call thee a thousand fools;
 and say, O that he did but see what we
 see, feel what we feel, and taste of the
 dainties that we taste of. O, if he were
 one quarter of an hour to behold, to see,
 to feel, to taste, and enjoy but the thou-
 sand part of what we enjoy! What would
 he do! What would he suffer! What
 would he leave undone! Would he fa-
 vour sin? Would he love this world be-
 low? Would he be afraid of friends, or
 shrink at the most fearful threatenings that
 the greatest tyrants could invent to give
 him? Nay, those who have had but a
 sight of these things by faith, when they
 have been as far off from them as heaven
 from earth, yet they have been able to say
 with a comfortable and merry heart, as
 the bird that sings in the spring, That
 this and more shall not keep them from
 running to heaven. Sometimes, when my
 base heart hath been inclining to this

world, and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world, together how they would befool me, if they did but know that my heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come soul, let us not be weary ; let us see what this heaven is ; let us even venture all for it, and try if that will quit for cost. Surely Abraham, David, Paul, and the rest of the saints of God, were as wise as any are now, and yet they lost all for this glorious kingdom. • O therefore throw away stinking lusts, follow after righteousness, love the LORD JESUS, devote thyself unto his fear, I'll warrant thee he will give unto thee a goodly recompense. Reader, what say'st thou to this ? Art thou resolved to follow me ? Nay, resolve if thou canst to get before me. So run, that ye may obtain.

THE SEVENTH MOTIVE.

To encourage thee a little farther, Set to the work, and when thou hast run thy self down weary, then the Lord Jesus will take thee up and carry thee; is not this enough to make any poor soul begin this race? Thou (perhaps) criest, O but I am feeble, I am lame, &c. Well, but Christ hath a bosom, consider therefore when thou hast run thyself down weary, he will put thee in his bosom. 'He shall gather his lamb with his arms, and carry them in his bosom, and shall gently lead those that are with young,' *Isa. xl. 11.* This is the way that fathers take to encourage their children, saying, Run, sweet babe, till thou art weary, and then I will take thee up and carry thee. He will gather his lambs with his arms, and carry them in his bosom; when they are weary they shall ride.

THE EIGHTH MOTIVE.

Or else he will convey new strength from heaven into thy soul, which will be

as well. ' The youths shall faint and be weary, and the young men shall utterly fail ; but they that wait upon the Lord shall renew their strength ; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk, and not be faint,' *Isa.* xl. 30, 31. What shall I say besides what hath already been said ? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on : Shall I speak of the satiety, and of the duration of all these ? Verily, to describe them to the height, is a work too hard for me to do.

THE NINTH MOTIVE.

Again, methinks the very industry of the devil, and the industry of his servants, &c. should make you that have a desire to heaven and happiness to run apace. Why, the devil, he will lose no time, spare no pains, neither will his servants ; both do seek the destruction of themselves and others, and shall not we be as industrious

for our own salvation? shall the world venture the damnation of their souls for a poor corruptible crown; and shall not we venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal friends, as God to love, Christ to redeem, the Holy Spirit to comfort; heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, this world, and a few base, drunken, swearing, lying, covetous wretches, like themselves? And shall we not labour as hard, run as fast, seek as diligent, nay, a hundred times more diligently, for the company or these glorious, eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these poor, low, base, contemptible things? Shall it be said at the last day, That wicked men made more haste towards hell, than you did make to heaven? That they spent more hours, days, and that early and late for hell, than thou spent for that which is ten thousand times better? O let it not be so, but run with all might and main.

Thus you see, I have here spoken something, though but little. Now I come to make some use and application of what hath been said, and so conclude.

THE FIRST USE.

You see here, that he that will go to heaven, he must run for it: Yea, and not only run, but so run, that is, (as I have said) so run earnestly, to run continually, to strip off every thing that would hinder him in his race with the rest; well then, do so run.

1. And now let us examine a little. Art thou got into the right way? Art thou in Christ's righteousness? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in the wrong. It is the next way for him to lose his way, and not only so, but if he run for heaven, as thou sayest thou doest, even to lose that too. O this is the misery of most men! To persuade themselves that they run

right, when they never had one foot in the way! the Lord give thee understanding here, or else thou art undone for ever. Pr'ythee, soul, search when was't thou turned out of thy sins and righteousness, into the righteousness of Jesus Christ? I say dost thou see thyself in him? And is he more precious to thee than the whole world? Is thy mind always musing on him, and also to be walking with him? Dost thou count his company preciouser than the whole world? Dost thou count all things but poor, lifeless, empty, vain things without communion with him? Doth his company sweeten all things? And his absence embitter all things; Soul, I beseech thee be serious, and lay it to heart, and do not take things of such weighty concernment, as the salvation or damnation of thy soul, without good ground.

2. Art thou unladen of the things of this world, as pride, pleasures, profits, lusts, vanities? What dost thou think to run fast enough, with the world, thy sins, and lusts, in thy heart? I tell thee, soul, they that have laid aside every weight, every sin, and are got into the nimblest

posture, they find work enough to run ;
so to run as to hold out.

To run through all that opposition, all the jostles, all these rubs, over all them stumbling-blocks, over all them snares, from all those entanglements, that the devil, sin, the world, and their own hearts lay before them. I tell thee, if thou art going heavenward, thou wilt find it no small, or easy matter. Art thou therefore discharg'd and unladen of these things ? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the many that will seek to enter in, and shall not be able. *Luke xiii. 24.*

THE SECOND USE.

If so, then in the next place, what will become of them that are grown weary before they are got half way thither ? Why, man, it is he that holdeth out to the end that must be saved ; ' it is he that overcometh, that shall inherit all things ; 'tis not every one that begins.' *AGRIPPA* gave a fair step for a sudden ; he slept

almost into the bosom of Christ in less than half an hour. 'Thou,' saith he to Paul, 'thou hast almost persuaded me to be a Christian,' *Acts* xvii. 28. Ah! but it was but almost; and so he had as good have been never a whit; he slept fair indeed, but yet he slept short; he was hot while he was at it, but was quickly out of wind. O this but almost; I tell you, this but almost, it lost his soul. Methinks I have seen sometimes how those poor wretches that get but almost to heaven, how fearfully their almost, and their but almost, will torment them in hell. When they shall cry out in the bitterness of their soul, saying, Almost a Christian, I was almost got into the kingdom, almost out of the hands of the devil, almost out of my sins, almost from under the curse of God: Almost, and that was all, almost, but not altogether. O that I should be almost at heaven, and should not go quite through! Friend, it is a sad thing to sit down before we are in heaven, and to grow weary before we come to the place of rest; and if it should be thy case, I am sure thou dost not so run as to obtain.

But again,

THE THIRD USE.

In the next place, What then will become of them, that some time since were running post haste to heaven, insomuch that they seemed to outstrip many) but now are running as fast back again : Do you think those will ever come thither ? What ! to run back again, back again to sin, to the world, to the devil, back again to the lust of the flesh. Oh ! 'It had been better for them not to have known the way to righteousness, than after they have known it, to turn (to turn back again from the holy commandment,' 2 *Pet.* ii. 21, 22. Those men shall not only be damned for sin, but for professing to all the world, that sin is better than Christ, for the man that runs back again, he doth as good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin. I say, this man declareth this, even by his running back again. O sad ! what a doom will they have, who were almost at heaven-gates, and

then run back again! 'If any man draweth back, saith Christ, my soul shall have no pleasure in him,' *Heb. x. 38*. Again, 'No man having put his hand to the plough, (that is, set forward in the ways of God,) and looking back, (turning back again) is fit for the kingdom of heaven.' And if not fit for the kingdom of heaven, then for certain he must needs be fit for the fire of hell: 'And therefore, (saith the apostle) those that bring forth these apostatizing fruits, as briars and thorns, are rejected, being nigh unto cursing, whose end is to be burned,' *Heb. vi. 8*. O there is never another Christ to save them, by bleeding and dying for them! 'And if they neglect (then how shall they escape, that reject and turn their backs upon) so great salvation? And if the righteous, (that is, they that run for it, will find work enough to get to heaven,) then where will the ungodly backsliding sinner appear,' *Heb. ii. 3*. O if Judas the traitor, or Francis Spira the backslider, were but now alive in the world to whisper these men in the ear a little, and tell them what it cost their souls for backsliding, surely it would stick

by them, and make them afraid of running back again, so long as they had one day to live in the world.

THE FOURTH USE.

So again, Fourthly, how unlike to these men's passions will those be that have all this while sat still, and have not so much as set one foot forward to the kingdom of heaven. Surely he that backslideth, and he that sitteth still in sin, they are both of one mind: the one he will not stir, because he loveth his sins, and the things of this world; the other, he runs back again, because he loveth his sins, and the things of this world. Is it not one and the same thing? They are all one here, and shall not one and the same hell hold them hereafter? He is an ungodly one that never looked after Christ, and he is an ungodly one that did once look after him, and then ran quite back again; and therefore that word must certainly drop out of the mouth of Christ against them both, 'Depart from me ye cursed into everlasting fire, prepared for the devil and his angels,' *Mat. ii. 5.*

THE FIFTH USE.

Again, here you may see in the next place, that is, they that will have heaven must run for it: then this calls aloud to them that began but a while since to run, I say for them to mend their pace, if they intend to win. You know that they who come hindmost had need run fastest.— Friend, I tell thee, there be them that have run ten years to thy one, nay, twenty to five, and yet, if thou talk with them, sometimes they will say, they doubt they will come late enough. How then will it be with thee? Look to it, therefore, that thou delay no time, not an hour's time, but part speedily with all, with every thing that is an hindrance to thee in thy journey, and run; yea, and so run that thou mayest obtain.

THE SIXTH USE.

Again, Sixthly, You that are old pro-

fessors, take you heed that the young strip-
lings of Jesus, that began to strip but the
other day, do not out-run you, so as to have
that scripture fulfilled on you, The first
shall be last, and the last first, which will
be a shame to you, and a credit for them.
What, for a young soldier to be more cou-
rageous than he that hath been used to
wars? To you that are hindmost, I say,
strive to out-run them that are before
you; and you that are foremost, I say,
hold your ground, and keep before them
in faith and love, if possible, for indeed
that is the right running, for one to strive
to out-run another; even for the hind-
most to endeavour to overtake the fore-
most, and he that is before should be sure
to lay out himself to keep his ground,
even to the very utmost. But then,

THE SEVENTH USE.

Again, how basely do they behave
themselves, how unlike are they to win,
that think it enough to keep company
with the hindmost? There are some men

that profess themselves such as run for heaven as well as any, yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them. They think if they can but keep pace with them, they shall do fair; but they do not consider that the hindmost lose the prize. You may know, if you will, that it cost the foolish virgins dear for their coming too late. 'They that were ready, went in with him, and the door was shut. Afterward [mark *afterward*] came the other, (the foolish virgins) saying, Lord, open to us: but he answered, and said, 'Depart, I know you not,' *Mat. xxv.* Depart, lazy professors, slothful professors. Oh! methinks the word of God is so plain for the overthrow of your lazy professors, that it is to be wondered men do not take more notice of it. How was Lot's wife served for running lazily, and for giving but one look behind her after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the 13th of *Luke*, for stay-

ing till the door was shut? also the foolish virgins? An heavy after-groan will they give that have stayed too long, *Gen. xix. 26. Heb. xii. 17.* It turned Lot's wife into a pillar of salt; it made Esau weep with an exceeding loud and bitter cry; it made Judas hang himself; yea, and it will make thee curse the day in which thou wast born, if thou mis of the kingdom, as thou wilt certainly do, if this be thy course. But;

THE EIGHTH USE.

Again, how and if thou by thy lazy running shouldst not only destroy thyself, but also thereby be the cause of the damnation of some others; for thou, being a professor, thou must think that others will take notice of thee; and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasure along with thee: Why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor, and yet he seeks for pleasures,

riches, profits; he loveth vain company, and is so and so, and professeth that he is going to heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing will it be, if that thou shalt be instrumental to the ruin of others, by thy halting in the way of righteousness! look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thine own soul; thou needest not have to give an account for others, or why thou didst stop them from entering in. How wilt thou answer that saying, You would not enter in yourselves, and them that would, you hindered; for that saying will be eminently fulfilled on them that through their own idleness do keep themselves out of heaven, and, by giving of others the same example, hinder them also.

THE NINTH USE.

Therefore now to speak a word to both of you, and so I shall conclude.

First, I beseech you in the name of our Lord Jesus Christ, that none of you do run so lazily in the road to heaven as to hinder either yourselves or others. I know that even he who runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the way-side, or to step now and then aside out of the way to gather up a straw or two, or any rotten stick; I say, if he should do this when he is a-running for his life, thou would'st condemn him. And dost thou not condemn thyself, that dost the very same in effect; nay worse, that loiterest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake? Have a care, have a care, poor wretched sinner have a care.

Secondly, If yet there shall be any that, notwithstanding this advice, will still be staggering and loitering in the way to the kingdom of glory, be thou so wise as not to take example by them. Learn of no man farther than he followeth Christ: but look unto Jesus, who is not only the

Author and Finisher of faith, but who did, for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right hand of God,' *Heb. xii. 1, 2.* I say; look to no man to learn of him no farther than he followeth Christ. 'Be ye followers of me (saith Paul) even as I am of Christ,' *1 Cor. xi. 1.* Though he was an eminent man yet his exhortation was, that none should follow him any farther than he followed Christ.

PROVOCATION.

. Now that ye may be provoked to run with the foremost, take notice of this. When Lot and his wife was running from cursed Sodom to the mountains to save their lives, it is said, that his wife looked back from behind him, and she became a pillar of salt; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this

particular; his wife looked behind her, and died immediately; but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her; his heart was indeed upon his journey, and well it might: there was the mountain before him, and the fire and brimstone behind him; his life lay at stake, and he had lost it if he had but looked behind him. Do thou so run; and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her an example for all lazy runners to the end of the world; and take heed thou fall not after the same example. But,

If this will not provoke thee, consider thus, 1. Thy soul is thine own soul, that is either to be saved or lost; thou shalt not lose my soul by thy laziness. It is thine own soul, thine own ease, thine own peace, thine own advantage or disadvantage. If it were my own that thou art desired to be good unto, methinks reason

should move thee somewhat to pity it,
But, alas! it is thine own, thine own soul,
'What shall it profit a man if he shall gain
the whole world and lose his own soul?'

Mat. viii. 36. God's people wish well
to the souls of others, and wilt not thou
wish well to thine own? And if this will
not provoke thee, then think

Again, 2. If thou lose thy soul, it is
thou also that must bear the blame. It
made Cain, in a spiritual sense, stark mad
to consider that he had not looked to his
brother Abel's soul. How much more
will it perplex thee to think that thou
hadst not a care of thy own? And if this
will not provoke thee to bestir thyself,
think again,

3. That if thou wilt not run, the peo-
ple of God are resolved to deal with thee
even as Lot dealt with his wife, that is,
leave thee behind them. It may be thou
hast got a father, mother, brother, &c. go-
ing post-haste to heaven, would thou be
willing to be left behind them? Surely no.

Again, 4. Will it not be a dishonour to
thee to see the very boys and girls in the
country to have more wit than thyself?

It may be the servants of some, as the horse-keeper, ploughman, scullion, &c. is more looking after heaven than their masters. I am apt to think sometimes, that more servants than masters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a shame for them that are such? I am persuaded you scorn that your servants should say that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of greater concernment.

EXPOSTULATION.

Well then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip, or art thou not? Think quickly, man; it is no dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou likest it; also to hell, (of which thou mayest understand something in my book called A few Sighs from Hell,

or, The Groans of a Damned Soul, which I wish thee to read seriously over) and accordingly devote thyself. If thou dost not know the way, inquire at the word of God. If thou want company, cry for God's Spirit. If thou wantest encouragement, entertain the promises. But be sure thou begin betimes; get into the way; run apace, and hold out to the end, and the Lord give thee a prosperous journey.

FAREWEL.

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THE
LIFE AND DEATH
OF

MR. JOHN BUNYAN.

The Righteous shall be in everlasting remembrance.
PSALM cxii. 6.

MR. J. BUNYAN was born at Elstow, in the county of Bedford, within a little mile of that town, in the year 1628, of honest, but very poor parents, his original being so mean and despicable (his father by trade a mender of pots or kettles, vulgarly called a tinker) that I know not in whom the words of the great apostle to the Gentiles, in his first chapter of the first epistle to the *Corinthians*, were more fully exemplified than in Mr. JOHN BUNYAN; the words are these, 'For

you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, that no flesh might glory in his presence.' And this he himself was ready upon all occasions to own, that God might have the glory of his own grace; for tho' his original and birth was but poor and despised, yet it pleased God to choose him before many others to be an instrument for the bringing of many souls unto God. And that the grace of God that was given to him may be the more exceedingly magnified, we will give some brief recount of what he was before the grace of God appeared to him.

His parents took care to give him that learning which was suitable to their mean condition, bringing him up to read and write; but so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only wise to do evil, but to do or learn that which was good he had no heart or knowledge; addicting himself so much in his very child-

hood to cursing, swearing, lying, and blasphemy, that he had very few equals in wickedness; insomuch that I remember I have heard him say, with grief of heart, he was a Town-sinner; that is to say, One notoriously wicked by all the town where he lived; yet was not his conscience seared.

But notwithstanding all this wickedness of his, God did not utterly leave him, but followed him sometimes with convictions, and sometimes with judgments, but yet such as had in them a mixture of mercy. At one time he fell into a creek of the sea, and narrowly escaped drowning; and at another time fell out of a boat into Bedford river, but there he was also preserved, though with difficulty. But, alas! it was neither mercy nor judgment that could yet awaken him, for he had given up himself to the love of sin, and after it he was resolved to go on, whatever rubs he met with in the way.

Yet God left not himself without a witness in his soul, often checking him in one way or another. As one day being at Sly with his companions, a voice suddenly

started from heaven into his soul, saying, Wilt thou leave thy sins, and go to heaven, or have thy sins, and go to hell? This put him into such a consternation that he immediately left the sport, and, looking up to heaven, he thought he saw the Lord Jesus looking down upon him, and threatening him with some grievous punishments for his ungodly practices.

But see the wiles of Satan: No sooner had this made some impression on his mind but the devil suggested to him, That he had been a great and grievous sinner, and that it was now too late for him to look after heaven, for Christ would not forgive him, nor pardon his transgressions. And this was no other than the devil's usual practice, first for to draw sinners to commit all iniquity with greediness, and then to persuade them there is no hope of mercy left, that thereby the sinner may be prevailed with to go on in sin. And this was the effect that this suggestion drew to Mr. Bunyan; who looking upon himself as one that had sinned beyond the reach of mercy, thought within himself that he would take his fill of sin, it being the only

pleasure he was ever likely to take. And yet these pleasures of sin, thro' the wonderful operation of the Holy Spirit, were so often embittered to him, that he could take but little satisfaction in them. Thus the labour of the natural man, or man before conversion, doth but weary him, because he knoweth not the way to the city of God, *Eccles. x. 15.*

Once being going on in the full career of sin, and belching out oaths like the madman that Solomon speaks of, who scatters abroad fire-brands, arrows, and death, he was reprov'd severely by a woman who was a notorious sinner herself, who told him that he was the ugliest fellow for swearing that ever she heard in all her life; and that by his doing thus, he was able to spoil all the youth in the town, if they came but into his company. This reproof coming from such a woman, whom he knew to be very wicked and ungodly, filled him with secret shame, and wrought more with him than many that had been given him before by those that were sober and godly, and made him wish that he had never known what it was to be a

swearer, and even made him out of love with it, and from that time forward even much to refrain from it.

In a little time after, he fell into the company of a poor man, who made profession of religion, whose discourse of religion and of the scriptures so affected him that he betook himself to reading the Bible, especially the historical part thereof, but was yet ignorant both of the corruption and depravity of his nature, and, by a necessary consequence, of the want and worth of Jesus Christ to save him.

However, this produced outward reformation both in his words and life; and he now was fallen into a kind of leagal religion, working for life, and making up a righteousness for himself thereby; so that while he thought he kept the commandments he had comfort; but when at sometimes he broke any of them, then his conscience was full of guilt and trouble; but then upon his sorrow and repentance he healed himself again, and thought thereby he had made God amends, and all was well.

And thus he continued for some time, very near a year, his neighbours all that time taking him for a very good man, and wondering at his reformation. Yet indeed all that time he was as far from the way of life as when he was the most prophane; tho', as himself phrases it, his change of life and manners was as remarkable, as for a Tom of Bedlam to become a sober man.

And now those that spoke ill of him before, began to praise and commend him; which, notwithstanding his reformation, puffed him up with pride, and filled him with hypocrisy.

But alas! this was but lopping off the branches of sin, whilst the root of unregeneracy remained. Not long after, the providence of God so ordered it that Mr. Bunyan went to Bedford to work upon his calling, (being his father's trade, a tinker) and happened there to hear three or four poor women, who were sitting in the sun, discoursing together about the things of God, which caused him to draw near to them, for he was by this time himself become a mighty talker of

religion; but when he had heard them a while, as himself confessed, he heard indeed, but he understood not, for they spoke of things above his reach, discoursing of the new-birth, and the work of God on their hearts, and how they were convinced of their miserable state by nature; talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the wiles of the evil-one in particular, and told each other by which they had been afflicted, and how they were borne up under his assaults. He heard them likewise discourse on the wretchedness of their own hearts, and of their unbelief; and contemning and abhorring their own righteousness, as filthy and insufficient to do them any good. And all this appeared to him to be spoken with such pleasantness of scripture-language, and with such an appearance of grace in all they said, that they seemed to him as if they had found a new world, or as if they were people that dwelt alone, and were not to be reckoned among their neighbours.

It was upon this discourse of theirs that he began to feel some unusual agitations in his own heart, and to be conscious to himself that his condition was not so good as he had thought it to be; because in all his thoughts about religion and salvation, the new-birth never entered into his mind, but found it was a thing he wholly was a stranger to, and unacquainted with; nor did he ever know the comfort of a word of promise, nor the deceitfulness and treachery of his own wicked heart: and as for secret thoughts, he had never taken any notice of them, nor did he at all understand what Satan's temptations were, nor how they were to be withstood or resisted.

But, however, this discourse of these good women mightily affected him, and made him very desirous to hear farther of these things; and therefore he made it his business to be going often into the company of those people, for God had touched his heart by their discourse, and he could not stay away. And so intent was his mind upon the knowledge of these

things, that his heart was like the horse-leech at the vein, still crying out, 'G'ive, give,' *Prov.* xxx. 15. And now nothing but the revelation of the mystery of faith in his own heart could satisfy him, for his whole soul was so fixed on eternity, and the things of the kingdom of God, so far as he knew, that neither pleasures nor profits, persuasions nor threats, could make him let go his hold; insomuch that I have heard him say, That it would then have been as difficult at that time to have taken his mind from heaven to earth, as he found it often since to get it from earth to heaven.

But after Divine Grace had been thus kindled in his heart, the devil strove hard, by divers winds of temptations, to blow it out again, causing him to make several objections against himself, as that he was cast away, and one that had no faith, and never could have any, because he was not elected.

He was a long time troubled with very sore temptations, as I said before, and three things there were that the Tempter made use of to try him: one great thing

was, the questioning of his faith, having frequently such thoughts as these injected into his mind, How if you want faith? And how can you tell if you have faith? This put him to great perplexities. He knew not that he had it, and yet without it he saw he was like to perish for ever. So that though at first he was willing to overlook it, yet considering of how great moment it was for him to be satisfied therein, he was willing to put himself upon the trial, whether he had faith or not. But while he was considering how he should make a satisfactory trial of this matter, the Tempter sought to gain an advantage upon him, coming in with this delusion, that there was no way for him to try whether he had faith but trying to work some miracle; nor wanted he scripture to back it; for, as he perverted the scriptures when he tempted our blessed Lord, so did he also the word of our blessed Saviour, in tempting this his servant, urging, *Mat. xvii. 20.* If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and no;

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thing shall be impossible to you. This temptation proceeded so far, that one day Mr. Bunyan being between Elstow and Bedford (the temptation being then hot upon him to try his faith by doing some miracle) he was about to say to some puddles that were then in the horse-pad, Be dry; and just as he was going to speak, this thought came into his mind, pray first, that God would make you able: and when he was about so to pray, he had some secret impulse that prevailed with him not to put his faith upon trial. And so he continued, for some time, at a great loss, not knowing whether he had faith or not.

But after he had passed many days in this disconsolate state, it pleased the Father of mercies to shine upon his soul, by that blessed word, *Luke xiv. 22, 23.* 'Compel them to come in, that my house' may be filled: And yet there is room. These last words gave him abundant consolation, and were a full answer to Satan's suggestions that the day of grace was past.

Many more were his temptations at sundry times, and on divers occasions, but God delivered them out of them all, and

at last set his feet in a large place, filling his soul with joy and gladness.

About the year 1653 he was baptized, and admitted a member of the church at Bedford, who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, he was earnestly desired by the congregation to communicate to them those spiritual gifts with which God had blessed him. He at first very modestly excused himself, out of a sense of his own weakness and inability; but, being farther pressed unto it by them, he consented; but, thro' his bashfulness, did at first decline a public assembly, and dispensed his gift only in private among friends; but it was with as much life and power, and so exceedingly to their edification, that they could not but give thanks to the Father of mercies for the great grace he had bestowed upon him.

After this, when some of the congregation were sent for into the country to teach, they desired Mr. Bunyan to go along with them, which he accordingly did, and by their persuasion did exercise his gift (but still privately) among the

good people where he came, which they also received with rejoicing at the mercy of God shewed towards him, professing their souls very greatly edified thereby.

At the sessions he was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the Church of England. Mr. Bunyan was a man of free and open spirit, and would not dissemble to save himself, especially in his Master's cause, and frankly owned his being at a meeting, and preaching to the people, and that he was a dissenter from the established worship, acknowledging (as the apostle Paul had done before him) 'that after the way which they called heresy, so worshipped he the God of his fathers.' The Justices took this open and plain dealing with them for a confession of the indictment, and sentenced him to perpetual banishment, because he refused to conform, in pursuance of an act made by the then Parliament. Upon which he was again committed to prison; where, though his sentence of banishment was never executed upon him, yet he was kept in prison.

for twelve years together, bearing that tedious imprisonment in an uncomfortable and close prison, and sometimes under cruel and oppressive gaolers, with that Christian patience and presence of mind as became a minister of Jesus Christ, and such a cause as he was engaged in, and suffered for.

But tho' his enemies stirred up there- to were very many, yet were they withheld by a Divine power from executing the sentence of his banishment, for God had other work for him to do in England: and when his bonds and imprisonment, thro' the over-ruling providence of that God who is both wonderful in counsel and excellent in working, tended much to the furtherance of the gospel, and by his sufferings here, he confirmed and sealed the truth which before he had preached.

It was by making him a visit in prison that I first saw him, and became acquainted with him; and I must profess I could not but look upon him to be a man of an excellent spirit, zealous for his Master's honour, and cheerfully committing

all his own concerns unto God's disposal. When I was there, there were above sixty dissenters besides himself there, taken but a little before at a religious meeting at Kaistoe, in the county of Bedford, besides two eminent dissenting ministers, to wit, Mr. Wheeler and Mr. Dun, both well known in Bedfordshire, (though long since with God) by which means the prison was very much crowded; yet in the midst of that hurry, which so many new comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith, and plerophory of Divine assistance, that has made me stand and wonder.

Nor did he, while he was in prison, spend his time in a supine and careless manner, nor eat the bread of idleness; for there have I been witness that his own hands have ministered to his and his family's necessities; making many hundred gross of long-tagged laces, to fill up the vacancies of his time, which he had learned for that purpose since he had been in prison. There also I survey'd his library, the least, and yet the best that ever I saw,

consisting only of two books, a bible, and the book of martyrs. And during his imprisonment (since I have spoke of his library) he writ several excellent and useful treatises, particularly, the Holy City, Christian Behaviour, the Resurrection of the Dead, and Grace abounding to the chief Sinners; with several others.

I cannot leave the subject of his imprisonment, till I have given the reader a taste of his experiences there: He professed he never had so great an inlet all his life into the word of God as then. Those scriptures that he saw nothing in before, were, when in prison, made to shine upon him. Jesus Christ also was never more real and apparent to him than then, for there, said he, I have seen him and felt him indeed. And that word, 2 *Pet.* ii. 16, 'We have not preached unto you cunningly devised fables,' was a blessed word unto him there; he has at sometimes been so carried up above all fears and temptations that he has been able to laugh at destruction, and to fear neither the horse nor his rider. There it was that God gave him sweet and pre-

cious sights of the forgiveness of his sin, and, of being with Jesus in another world. Yea, there it was that he found upon every temptation God stood by him, and rebuked the Tempter.

But notwithstanding all this, he found he was a man compassed with infirmities, and that a concernment for his poor wife and children would now and then be thrusting in, the parting from whom would be to him like the pulling of his flesh from his bones ; (for he was both a loving and tender husband, and an indulgent father, perhaps somewhat to a fault) and the many miseries, hardships, and the want that his poor family was like to meet withal if he should be taken from them, would often come into his mind, especially his daughter who was blind, which lay nearer his heart than all the rest ; and the thought of her enduring hardship, would at sometimes be almost ready to break his heart. But he found God gracious to him, even in this particular also ; greatly supporting him by these two scriptures. *Jer. xlix. 11*, and *Chap. xv. 11*,
 ‘ Leave thy fatherless children, I will pre-

‘serve them alive : and let thy widows
‘trust in me.’ The Lord said, Verily it
shall go well with thy remnant ; verily I
will cause the enemy to treat thee well
in the time of evil.

After this blessed man had suffered
twelve years and a half imprisonment for
the testimony of a good conscience, and
stopt the mouths of his greatest enemies,
by his holy, harmless, and inoffensive
conversation ; it pleased God to stir up
the heart of Dr. Barlow, Bishop of Lin-
coln, to be a means of deliverance, which
I mention to the Bishop’s honour.

After this being at liberty, he would
frequently look back upon former delive-
rances, and bless God : of which some
were exceeding remarkable, and none
more so than that which I am going to
relate : Being a soldier in the parliament’s
army at the siege of Leicester, in the year
1645, he was drawn out to stand centinel,
but another soldier voluntarily desired to
go in his room ; which Mr. Bunyan con-
senting to, he went, and as he stood cen-
tinel there, was shot in the head with a
musket-ball, and died.—This was a deli-

1622
1777 Years since
— 1555 —

verance that Mr. Bunyan would often mention, but never without giving thanks to God.

The last act of his life was a labour of love and charity ; for a young gentleman, who was Mr. Bunyan's neighbour, having fallen into the displeasure of his father, he desired Mr. Bunyan to be the instrument of making up the breach, which he both undertook and effected ; but in his return to London, being overtaken with excessive rains, and coming unto his lodgings very wet, which was Mr. Strudwick's a grocer at the Star upon Snow-Hill, he fell sick of a violent fever, which he bore with much constancy and patience, resigning himself up to the will of God, and desiring to be dissolved, that he might be with Christ ; and in this holy frame of spirit, after a sickness of ten days, he breathed out his soul into the hands of his blessed Redeemer, following his happy Pilgrim from the city of Destruction to the heavenly Jerusalem.

THE
LAST SERMON
OF
MR. JOHN BUNYAN.

JOHN i. 13.

*Which were born not of Blood, nor of the
Will of the Flesh, nor of the Will of
Man, but of God.*

THE words have a dependence on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus, He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the sons of God, even to them which believe

on his name : Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In the words before you have two things.

First, Some of his own rejecting him when he offered himself to them.

Secondly, Others of his own receiving him, and making him welcome ; those that reject him, he also passes by ; but those that receive him, he gives them power to become the sons of God. Now, lest any one should look upon it as good luck or fortune, says he, ‘ They were ‘ born, not of blood, nor of the will of ‘ the flesh, nor of the will of man, but of ‘ God ; ’ They that did not receive him, they were only born of flesh and blood ; but those that receive him, they have God to their Father, they receive the doctrine of Christ with a vehement desire.

1st, I’ll shew you what he means by blood : they that believe are born of it, as an heir to an inheritance ; they are born of God, not of flesh, nor of the will of man, but of God ; not of blood, that is, not by generation, not born to the kingdom of heaven by the flesh ; not

because I am the son of a godly man or woman, that is meant by blood, *Acts xvii.* 26. He has made of one blood all nations: But when he says here, Not of blood, he rejects all carnal privileges they did boast of. They boasted they were Abraham's seed; No, no, says he, it is not of blood: think not to say you have Abraham to your father, you must be born of God, if you go to the kingdom of heaven.

2dly, Nor of the will of the flesh. What must we understand by that?

1st. It is taken for those vehement inclinations that are in man to all manner of looseness; fulfilling the desires of the flesh, that must not be understood here; men are not made the children of God by fulfilling their lustful desires; it must be understood here in the best sense. There is not only in carnal men a will to be vile, but there is in them a will to be saved, as also, a will to go to heaven: but this will not do; it will not privilege a man in the things of the kingdom of God; natural desires after the things of another world, they are not an argument to prove a man shall go to heaven whenever he

dies ; I am not a freewiller, I do abhor it, yet there is not the wickedest man but he desires some time or other to be saved ; he will read some time or other, or it may be pray ; but this will not do. It is not in him that wills, nor in him that runs, but in God that shews mercy ; there is willing and running and yet to no purpose, *Rom. ix. 16.*

‘ Israel which followed after the law of righteousness have not obtained it ;’ here I do not understand, as if the apostle had denied a virtuous course of life to be the way to heaven ; but that a man without grace, though he have natural gifts, yet he shall not obtain privilege to go to heaven, and to be the son of God : Though a man without grace may have a will to be saved, yet he cannot have that will God’s way ; nature, it cannot know any thing but the things of nature ; the things of God knows no man, but by the Spirit of God ; and unless it be in you, it will leave you on this side the gates of heaven ; ‘ Not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ It may be some may have a will, a desire that Ishmael may be saved ; know this, it will

not save thy child. If it was our will, I would have all go to heaven ; how many is there in the world that pray for their children, and cry for them, and ready to die, and this will not do ? God's will is the rule of all ; it is only through Jesus Christ. ' Which were born, not of the flesh, nor of the will of man, but of God.' Now I come to the doctrine.

Men that believe in Jesus Christ, to the effectual receiving of Jesus Christ, they are born to it : he does not say they shall be born to it, but they are born to it ; born of God, unto God, and the things of God, before he receives God to eternal salvation : ' Except a man be born again he cannot see into the kingdom of God. Now unless he be born of God he cannot see it : Suppose the kingdom of God be what it will, he cannot see it before he be begotten of God : Suppose it be the gospel, he cannot see it before he be brought into a state of regeneration : Believing is the consequence of new birth. ' Not of blood, nor of the will of man, but of God.'

First, I will give you a clear distinction of it under one similitude or two. A child

before it be born into the world is in the dark dungeon of its mother's womb ; so a child of God before he is born again, is in the dark dungeon of sin, sees nothing of the kingdom of God, therefore it is called a new-birth ; the same soul has love one way in its carnal condition, another way when it is born again.

Secondly, As it is compared to a birth resembling a child in his mother's womb ; so it is compared to a man being raised out of the grave ; and to be born again, is to be raised out of the grave of sin : Awake thou that sleepest, and arise from the dead, and Christ shall give thee life. To be raised from the grave of sin, it is to be begotten and born, *Rev. i. 5.* There is a famous instance of Christ ; he is the first begotten from the dead, he is the first born from the dead, unto which our regeneration alludeth, that is, if you be born again by seeking those things that are above, then there is a similitude betwixt Christ's resurrection and the new-birth, which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and

made us live a new life ; this is to be born again, and he that is delivered from his mother's womb, it is by the help of the mother ; so that he is born of God, it is by the Spirit of God ; I must give you a few consequences of the new-birth.

First of all, A child you know is incident to cry as soon as it comes into the world, for if there be no noise, they say it is dead ; you that are born of God, and Christians, if you be not criers, there is no spiritual life in you ; if you be born of God you are crying ones, as soon as he has raised you out of the dark dungeon of sin, you cannot but cry to God, What must I do to be saved ? As soon as ever God had touched the goaler, he cries out, Men and brethren, what must I do to be saved ? Oh ! how many prayerless professors is there in London, that never pray ? Coffeehouses will not let you pray, trades will not let you pray, looking-glasses will not let you pray ; but if you was born of God, you would.

Secondly, It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast, therefore

Peter makes it the true trial of a new-born babe: the new-born babe desires the sincere milk of the word, that he may grow thereby; if you be born of God, make it manifest by desiring the breast of God: do you long for the milk of the promises? a man lives one way when he is in the world, another way when he is brought before Jesus Christ, *IJa. lxvi.* They shall suck and be satisfied: if you be born again, there is no satisfaction till you get the milk of God's word into your souls, *ver. 11.* To suck and be satisfied with the breasts of consolation: O what is this promise to a carnal man? a whore-house, it may be, is more sweet to him; but if you be born again you cannot live without the milk of God's word: what is a woman's breast to a horse? But what is it to a child? there is its comfort night and day, there is its succour night and day: O how loth are they it should be taken from them! minding heavenly things, says a carnal man, is but vanity, but to a child of God, there is his comfort.

Thirdly, A child that is newly born, if it have not other comforts to keep it warm

than it had in its mother's womb, it dies ; it must have something got for its succour ; so Christ had swaddling-clothes prepared for him ; so those that are born again must have some promise of Christ to keep them alive ; those that are in a carnal state, they warm themselves with other things ; but those that are born again, they cannot live without some promise of Christ to keep them alive ; as he did to the poor infant in *Ezekiel* xvi. ' I covered thee with embroidered gold : ' and when women are with child, what fine things will they prepare for their child ? O but what fine things has Christ prepared to wrap all in that are born again ! O what wrappings of gold has Christ prepared for all that are born again ! Women will dress their children, that every one may see how fine they are, so he in *Ezekiel* xvi. 11. ' I decked thee also with ornaments, and I also put bracelets upon thine hands, and a chain on thy neck, and I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head ; ' and says he in the 13th verse, ' Thou didst prosper to a king-

dom.' This is to set out nothing in the world but the righteousness of Christ, and the graces of the Spirit, without which a new-born babe cannot live, unless they have the golden righteousness of Christ.

Fourthly, A child when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort; so it is with God's children, they shall be kept on his knee, *Isaiab lxvi. 11.* 'They shall suck and be satisfied with the breasts of her consolation,' *ver. 13.* 'As one whom his mother comforteth, so will I comfort you.' There is a similitude in these things that nobody knows of, but those that are born again.

Fifthly, There is usually some similitude betwixt the father and the child; it may be the child looks like the father: so those that are born again, they have a new similitude, they have the image of Jesus Christ; *Gal. iv.* Every one that is born of God has something of the features of heaven upon him; men love those children that are likest them: so does God his children; therefore they are called the children of God; but others do not look like

him, therefore they are called Sodomites. Christ describes the children of the devil by their features; the children of the devil his works they will do: all works of unrighteousness they are the devil's works: if you are earthly, you have bore the image of the earthly; if heavenly, you have bore the image of the heavenly.

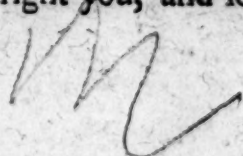
Sixthly, When a man has a child, he trains him up to his own liking, they have learned the custom of their father's house; so are those that are born of God, they have learned the custom of the true church of God, there they learn to cry, 'My Father, and, my God;' they are brought up in God's house, they learn the method and form of God's house, for regulating their lives in this world.

Seventhly, Children, it is natural for them to depend upon their father for what they want; if they want a pair of shoes, go and tell him; if they want bread, go and tell him; so should the children of God do. Do you want spiritual bread? go tell God of it. Do you want strength of grace? ask it of God. Do you want strength against Satan's temptations? go and tell

God of it. When the devil tempts you, run home and tell your heavenly Father: go pour out your complaints to God. This is natural to children, if any wrong them they go and tell their fathers; so do those that are born of God, when they meet with temptations, go and tell God of them.

The first use is this, to make strict inquiry, whether you be born of God or not. Examine by those things I laid down before, of a child of nature and a child of grace; are you brought out of the dark dungeon of this world into Christ? Have you learned to cry, my Father? *Jer. iii. 16.* And I said, thou shalt call me thy Father. All God's children are cryers; cannot you be quiet without a belly-full of the milk of God's word; cannot you be satisfied without you have peace with God? Pray you consider it, and be serious with yourselves; if you have not these marks, you fall short of the kingdom of God, you shall never have an interest there; there is no intruding: They will say, Lord, Lord, open to us, and he will say, I know you not: No child of God, no heavenly

inheritance. We sometimes give something to those that are not our children, but not our lands. O do not flatter yourselves with a portion among the sons, unless you live like sons; when we see a king's son play with a beggar, this is unbecoming; so if you be the king's children, live like the king's children; if you be risen with Christ, set your affections on things above, and not on things below; when you come together talk of what your father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world; if you are the children of God live together lovingly; if the world quarrel you, it is no matter; but it is said if you quarrel together; if this be amongst you, 'tis a sign of ill breeding; it is not according to the rules you have in the word of God. Dost thou see a soul that has the image of God in him? Love him, love him; say, this man and I must go to heaven one day; serve one another, do good to one another, and if any wrong you pray to God to right you, and love the brotherhood.



Lastly, If you be the children of God, learn that lesson, gird up your loins of your mind as obedient children, not fashioning yourselves according to your former conversation, but be ye holy in all manner of conversation : consider that the holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.

F I N I S.